

CHARACTERISTICS OF THE MORES

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way of describing a change in the mores.¹ He also disapproves of the sacrifice of Trojan youths on the pyre of Patroclus.² It was proposed to Pausanias that he should repay on the corpse of Mardonius the insults which Xerxes had practiced on the corpse of Leonidas at Thermopylae, but he indignantly refused.³ In the *Eumenides* of ^Eschylus the story of Orestes is represented as a struggle between the mores of the father family and those of the mother family. In the *Herakleidae* there is a struggle between old and new mores as to the killing of captives. Many such contrasts are drawn between Greek and barbarian mores, the latter being old and abandoned customs which have become abominable to the Greeks (incest, murder of strangers). In the fourth century the Greeks were so humbled by their own base treatment of each other that this contrast ceased to be drawn.⁴ Similar contrasts between earlier and later mores appear in the Bible. Our own mores set us in antagonism to much which we find in the Bible (slavery, polygamy, extirpation of aborigines). The mores always bring down in tradition a code which is old. Infanticide, slavery, murder of the old, human sacrifices, etc., are in it. Later conditions force a new judgment, which is in revolt and antagonism to what always has been done and what everybody does. Slavery is an example of this in recent history.

114. Antagonism between groups in respect to mores. When different groups come in contact with each other their mores are brought into contrast and antagonism. Some Australian girls consider that their honor requires that they shall

be knocked
 senseless and carried off by the men who thereby
 become their
 husbands. If they are the victims of violence, they
 need not be
 ashamed. Eskimo girls would be ashamed to go
 away with
 husbands without crying and lamenting, glad as
 they are to go.
 They are shocked to hear that European women
 publicly con-
 sent in church to be wives, and then go with their
 husbands
 without pretending to regret it. In Homer girls
 are proud to
 be bought and to bring to their fathers a bride
 price of many
 cows. In India *gandharva* marriage is one of the
 not-honorable

JUad, XXIV, 51. 2 *JHJ*[^] XXIII, 164. ⁸ Herodotus, IX,
 78,

⁴ Burckhardtj, *Griech. JZulturgesch.*) I, 327.